Here begynneth a lytell treatyse called the Lucydarye.

As fyr to speke of nobleste vpermall. It is ꝑ mooste grete nobleste that is/ & that man may haue. That is to haue euer/ more his herte & his affeccyon vnto his creature/to leche knowlege of hym & of his ordynaunces/as wherfore he made the aungelles the man/the woman/maryage/paradyse/hell/and where they ben/& wherfore he wolde be borne of the vyrgyn Mary/& the whiche sygnyfyeth his dedes & his werkes. And also of the Antechryst & of ꝑ dred bodyes and how a man sholde confesse hym and to whome. Now enquyre we than of his thynges as ꝑ dysciple dooth the whiche demaundeth of his mayster/& the mayster answerynge vnto his demaundes as it folowyth.

Lucidarius

¶ Here folowyth a lytell treatyse Intytuled or named the Lucydarye good & prouffytable for euery well dyspoled persone the whiche hath wyll & affeccyon to knowe of noblelle spyrytuall.

¶ Mayster tel me what thyng is god. ¶ My chylde he is a thyng spyrytuall in the whiche is all dygnyte & all perfeccion the whiche is knowynge al thyng all myghty/& euermore durynge without ende and without begynnynge of an other. And also he ne may be mesured ne comprehended of man ynough for to se hym ne his beautes ne may be nombred/ne his dygne puyssaunce ne may be taken of ony entendement so moche is he grete. And also he is full of all bounty & mercy. ¶ Mayster may he be but one onely god. ¶ My chylde/nay/for yf there were many goddes euery of theym sholde be all puyssaunt & than myght they make thynge contrary conuenable ‡one to ‡ other ‡ whiche is ayenst nature dyuyne so ‡ he ne may be but one substaunce/& one essence dyuyne the whiche is pryncypall cause effy-

event of all thynges & he is the louerayne good vnto the whiche euery herte desyreth to come the whiche entendemēt humayne ne may comprehende ne ymagen. ¶ Mayster wherfore is god called fader. My chylde for the engendrement appertayneth prīcypally vnto the fader more than vnto the moder/ Wherfore man sholde graunte vnto god the moost pryncypall partye. ¶ Mayster wherfore call we not the seconde persone of the trynyte as well doughter as sone. My chylde for as moche as the sone is of more strōge nature/for he tok nature humayne in the foume of man and not of woman. ¶ Mayster wherfore is not ꝑ holy goost called of the sone & the sone were called moder. My chylde it is for that/ ꝑ he procedeth & dyscendeth also pryncypally of the one as of the other. ¶ Mayster where was god before that he made the worlde. My chylde he was not in noo place corporell. for nothynge was but he all onely/but he was in hym selfe fader and sone/& holy goost in one selfe essence. ¶ Mayster where is he now. My chylde god occupyeth no place. But his pusslaunce infynyte is ouer all/for he gouerneth ꝑ thynges the whiche ben in the oryent/and those the whiche ben in the occydent/& generally all the worlde/ and therfore a man sayth that he is all tyme & all thynges. ¶ Mayster knoweth god all thynges. My chylde/ye. for in lyke wyse as he is all puyssaunt also he is all knowynge & all seynge. ¶ Mayster in what maner made god the aungelles. My chylde he them made fayre & shynynge and wout body and full of meruayllous bountē and saiges for to be his specyall mynystres. ¶ Mayster how synned the aun

the cõmaundement of god. ¶ Mayster wherfore de ceyued the deuyll them. My chylde/ by enuye for he was ful of sorowe of that ꝑ they sholde obtayne his place in paradyse the whiche he had lost by his pryde. ¶ Mayster in what forme tempted the ennemy them. My chylde/ the deuyll appered vnto them in the forme of a serpent tellynge them that yf they ete of that fruyte they sholde knowe as moche as god. ¶ Mayster wherfore ne created god the men confermed in grace as the aungelles. My chylde god wolde that the men were semblable vnto hym as all thyngers to take of hym/ god wolde that all were borne of Adam. ¶ Mayster why had he not made them ꝑ they myght not haue synned. My chylde to thende that they hadde the more of meryte. ¶ Mayster how had they engendred in paradyse terrestre. My chylde as thou sholdest put thy̅ one hande w̄ in thyn other w̄out ony delectacyon. ¶ Mayster how had these women chylded. My chylde w̄out ony doloure & w̄ out ordure. ¶ Mayster how had they be in paradyse terrestre. My chylde as a generacyon gone one after the other. ¶ Mayster where is paradyse celestyall. My chylde it is in the tenth heuen the whiche is abo ue all the other heuens and is cleped the heuyn Imperial for as moche as it is more clere and more subtyll in substaunce/ & more fayre than all ꝑ other/ In the whiche ben ꝑ holy men & women of paradys enbraced w̄ the loue of our lorde. ¶ Mayster wherfore made god man & woman whan he knewe wel ꝑ they sholde trespace his cõmaundement. My chylde it was for his plealure lo to do for to shewe his infynyte myght/ & vnto to thende ꝑ he were prayed ser

praylynge god and in demaundynge of his mercye of whome we sholde take example / and by reason we sholde do it more sooner than the beestes that ne haue wytte ne vnderstandynge / leynge the grete graces that god vnto vs hath done the whiche ben made vnto his semblaunce & redemed w̄ his precyous blode / and the whiche gyueth vnto vs soo moche of good in this worlde. In suche wyse ꝑ all the beestes plantes / trees / herbes / lande / & see / planettes / & sterres / & all other thynges ben made for to serue vnto the man vnto his prouffyte and vtylyte / and yet he hath lente vs the realme of paradyse yt is the wyll of ꝑ whiche ꝑ leest glorye surmounteth al the Joyes of this worlde. By the whiche my chylde ꝑ man is worse to blame the whiche myshnoweth his creature the whiche so moche of grace to hym hath done seynge that the beestes the whiche ne haue wytte ne vnderstandynge / hym loue and thanke in demaundynge pyteously his ryght dygne mercy ¶ Mayster where was Adam create. My chylde he was create in ebron & after was put in to paradyse terrestre. ¶ Mayster what thynge is in paradys terrestre / and where is it My chylde it is a place delectable in the orient ouer ꝑ mountaynes of egypt wherin ben trees of dyuers vertues / and of suche there are that who so eteth of them he shal neuer haue honger / and of other by nature shall neuer dye. ¶ Mayster where was the woman created. My chylde she was created in paradyse terrestre / but the man was create wout for be put w̄in in possellyon. ¶ Mayster wherfore synned the man & the woman. My chylde by the decepcyon of the deuyll & by theyr folysshe thynkynge trespalled

med & honoured/for all thyges loue god in theyr be-
ge & also for they knowe well ꝑ there shal be yet ma
ny persones of more greter meryte & holynes as yt
they had not lytell synned/as sayntt Johan baptyst
& ꝑ appostles & dysciples of our lorde & many other
for as wytnesseth the scrypture ryght happy is he ꝑ
may do yll/& doth it not whan he may. ¶ Mayster
how longe abode Adam & Eue in paradys terrestre
My childe from the mornynge tyll vnto ꝑ houre of
noone/for at the.iij.houre Adam put the names in ꝑ
thyges/& about myddday they synned/& at none they
were banysshed/& at suche houre dyed Jhesu cryste.
Mayster in to what place yede Adam whā he was
put out of paradys terrestre. My childe he yode in to
ebron where he was create/& there engendred he so
nes & doughters wherof we ben all comen where he
wepte longe tyme his sone Abell ꝑ Cayn sylled by
enuye. ¶ Mayster syth ꝑ the deuyl tẽpted Adā & eue
why were they so greuously punisshed. My childe for
that/ꝑ they mystoke ꝑ cõmaundement of god for to
obey to the pluacyons of ꝑ deuyll/& that they ne hel
de them content wꝭ god that so moche of grace vnto
them had gyuen. By the whiche they synned in.iij.
maners. That is to vnderstande in pryde whā they
mystoken ꝑ cõmaundement of god. And in couetyse
whan they were not content of ꝑ/that god vnto thē
had gyuen/& in the synne of the mouthe in etynge
the fruyte that god them had defended. ¶ Mayster
whan ꝑ he repented hym. & also dyde grete penaunce
wherfore was he not restablysshed after his deth in
his fyrst estate. My childe for as moche as ꝑ penaũ
ce was not suffycyent to ꝑ reparacyon of all thoſe ꝑ

he had put from paradyse by his synne wherfore it was necessarye that the seconde persone in trenyte ꝑ whiche is the blysled sone of god made the reparacyon for hym / & how be it that the blysled god is euermore mercyfull he is ryghtwyse and rasonable.
¶ Wayster wherfore sent not god an aungell for to by humayne lygnage. My chylde for as moche that yf the aūgell had redemed the man / he had ben subgecte vnto the aungell & god hath made the man to be in the state of aungelles / And also it was conuenable lych the man had done the synne that ꝑ man hym repayred / & also my chylde thou sholdest knowe & vnderstonde that the blysled sone of god in propre persone wolde repayre the helthe & synne of mā and tobere the penaunce and to suffre dethe and passyon ryght dolorous for hym and to humble hym to take our fragylyte & nature in the wombe virgynal for to shewe the grete affeccyon & the grete loue that he hath towarde vs the whiche he made vnto his sēblaunce. ¶ Wayster wherfore ne made god that an aungell take nature humayne. My chylde for these cause that I haue now telled the / & also for none aungell ne other creature ne had puyssaunce to open paradyse but god al onely / & it was close vnto ꝑ mā by his trespace / wherfore it was of necessyte that the sonne of god were sent downe here alowe for to redeme nature humayne / & for to open hym paradyse And knowe thou that he had in hym two natures. That is to vnderstonde nature dyuyne / for he was and is very god / and nature humayne / for he was & is very man / and for as moche vaynquyssched he the deuyll the whiche had vaynquyssched the man & ope

ned paradys & was of the lygne of Adam and dyde
for hym penaunce. ¶ Mayster wherfore ne toke the
fader & the holy goost nature humayne as well as ſo
lone. My chylde for that / ſ the ſone is the lembla
ce of the fader and graunteth vnto hym all thynges
by the whiche it was a thynge conuenable that the
ſone all onely drewe vnto hym the man for to dra
we hym vnto his fader above in paradys.

¶ Mayster wherfo
re wolde god
be borne of the vyrgin
Mary. My chylde god
made the man in foure
maners. The fyrſt was
wout man & wout wo
man as Adam. The. ij.
was of a man without
woman as Eue. The
iij. was of the man and
of ꝑ woman as we ben
now was to make the
iiij. maner the whiche
is of ꝑ woman wout
man as is Jheſu cryſte. And ꝑ other reaſon is ſuche
for in lyke wyſe as the deth came in erthe by the wo
man the whiche was Eue. Alſo the lyfe came in to
the erthe by the woman. That is to knowe the vyr
gyn Mary the whiche vs hath borne the fruyte of ly
fe eternall. ¶ Mayſter how chylded ſhe. My chylde
ſhe chylded wout payne and wout doloure & abode
entyer vyrgyn / & pure / & clene from al ſpotte before
the chyldynge / at the chyldynge / & after the chyldy-

ge as the glasse thorowe the whiche ꝑ sonne passeth wout makynge therin ony openynge. But for as moche as god wolde holde the ordre of nature he abo de nyne monethes in the wombe vyrgynall/ & he ne walked incontynent that he was borne. ¶Mayster at what houre was he borne. My chylde he was bor ne at mydnyght/ and at that houre appered in the skye a sterre moche fayre and clere that it was mer ueylous to beholde/ the sonne was fayre as the gol de/ & peas and vnyte was thorowe out the worlde/ & obeyed vnto one onely prynce the whiche was na med Celar/ & at that houre the dombe beestes spake & ydolles of the sarazyns & paynyms fell to ꝑ erthe ¶Mayster wherfore toke he the gyftes of the thre kynges. My chylde for in takynge the golde he shewed ꝑ he was kynge almyghty/ & by the ensence ꝑ he was veray god. & by the myrre very man/ and ꝑ kynge the whiche bare ꝑ golde was called Balthasar/ & Jasper bare the myrre/ & Melchyor bare ꝑ ensence. ¶Mayster in how many maners ben our synnes pardoned. My chylde they ben pardoned vs in. v. maners. Fyrst by the sacramentes of holy chyrche the whiche ben. vij. that is to knowe baptym/ cõfyrmacyon/ confessyon/ the ordre of preesthode/ the sacrament of the awter/ the sacrament of maryage/ & the vnccyon/ but baptym is the fyrst & ꝑ the whiche is moost clenly putteth oute the synnes/ & after baptym/ confyrmacyon & confessyon ben the moost necessaryes. Secondely our synnes vnto vs ben pardoned by almesdede. Thyrdely by orysons/ and by fastynges. Fourthely by pardonynge vnto our enmyes. & fyfthely by charyte. ¶Mayster ben all our syn

nes pardoned by baptym. My chylde ye/for by bap
tym we ben as men vnto Jelu cryst in doynge hym this
homage/& we ben delyuered from the seruytude of
synne. ¶ Mayster wherfore ben they baptysed ye whi
che ben borne of them ye ben baptysed/& also ye chyl
dren the whiche haue nothynge offended. My chylde
yf ony paast were corrupte with venym all ye breed
ye whiche of it sholde be made sholde be venymous &
corrupte. And for as moche as our forne faders we
re corrupte by synne they & all theyr lygnee were ba
nysshed out of paradys terrestre/ & vnto them were
shytte the gate of paradys celestyall the whiche ne
may be opened vnto the man/yf he ne be fyrst bap
tysed as wytnesseth the holy scrypture. & how be it
that the fader & the moder ben baptysed ye sufficeth
not vnto the chylde for to be baptysed/ for whan a
man hym baptyseth/ nature comune ne baptyseth
hym but all onely the persone pertyculer/ Wherfore
it is of necessyte ye we ben al baptysed in pertyculer
¶ Mayster wherfore ne named god ye all were bap
tysed to be saued. My chylde it is not the defaute of
god that all ne ben baptysed/for he hath gyuen vn
to euery man & woman lyberall arbytre & free wyll
that to do. Also baptym sholde be made of free wyll
& wout constraynt for yf god constreyned the man
to be baptysed he had not his lyberall arbytre/ and
so all his baptym had no meryte. ¶ Mayster where
fore espouseth not man now his colynes as in ye aū
cyente lawe. My chylde it is for to encreace loue be
twene straungers/for those the whiche ben of blode
loueth eche other ynoughe more than these other/
Wherfore it behoueth for to putte loue and charyte

where it is not/ & the other reason is suche. for the chyldren had two primites togyders as to be lone and neuew wherfore for honeste it was ordeyned to make maryage bytwene estraungers/ but in ỹ olde lawe men elpoused the women of lygnage & it was for to multyplye & to encreale ỹ worlde. ¶ Mayster wherfore was Jhesu cryste baptyled. My chylde he was cyrconlyzed for to accomplylhe the olde lawe. and baptyled for to begyn the new lawe & for to shewe his grete humylyte in gyuynge vs example that we all sholde be regenerate by baptym. ¶ Mayster Wherfore is baptym in water My chylde for ỹ water is contrary vnto fyre/ wherfore for to quenche ỹ layd fyre of lynne we ben baptyled in water. And in lyke wyle as the water walsheth all ordures & fylthes. Also the baptym walsheth all synnes/ & god theym eltablylshed in water for as moche as ỹ water is comune ouer all the worlde to thende ỹ a man fynde ỹ soner mater of ỹ layd lacramēt to thende ỹ none ne may excuse hym ỹ he ne coude fynde wherof that he myght make hym to be baptyled or that he myght haue. ¶ Mayster what worde ought a mā to lpeke in baptym. My chylde a man ought to lay thus. I baptyle the in the name of the fader/ & of the lone & of the holy gooll amen. In puttynge thre tymes of water vpon the heed of hym that a man baptyleth/ & so may they lay in all languages/ so ỹ it be in good beleue & in good intencōn & other wordes the whiche ne ben of the neceslyte of the layd lacrament of baptym. ¶ Mayster was it a thynge reasonable that god ỹ fader gaue so noble thynge as is the lone for to by agayne so cayty a thynge as is ỹ

man. My chylde in that vs sheweth god the fader the grete loue that he hath vnto creature humayne ¶ Mayster lyth ꝑ god hath lente downe here alowe his sone by so grete charite & for to redeme ꝑ humaynes wherfore dyde men to hym so moche of payne. My chylde Judas hym betrayed by couetyse. Pylate hym condempned for drede to lese his offyce/ & the Jewes hym put to dethe by enuye. ¶ Mayster wherfore deyed Jhesu cryste on the tree of the crosse/ My chylde for as Adam synned by the tree of lyf/ Also god hym wolde bye agayne/ by the tree of the crosse and ꝑ sholdest knowe that by the foure partyes of ꝑ crosse the whiche sheweth all the worlde/ it is agayn shewed vnto vs that ꝑ deth of Jhesu cryste was suf fycyent for to bye not onely nature humayne/ but al so all the vnyuersal worlde yf it had be lost ¶ Mayster how longe abode Jhesu cryste in the erthe deed/ My chylde he there abode. xl. houres. And whan we say that he arose the thyrde day/ & that in thre dayes is not. xl. houres thou sholdest vnderstande that he dyed the fryday at ꝑ houre of noone/ & all the saterday he was deed in the holy sepulcre the whiche is the seconde day/ and the sonday after he arose ryghterly/ & for as moche as the course of nature is renewed at mydnyght and the day/ in takynge one parte of the day for all the day entyer. ¶ Mayster whyder yede the soule of Jhesu cryste whan he was deed My chylde he yede in to glorye towarde god the fader in yeldynge hym thankes and prayenges in demaundynge hym the holy soules the whiche he had redemed by the merycte of his holy passyon/ the whi che thynge god hym graunted. Than opened ꝑ sow

le, of Jhesu cryste the whiche was conioynte with ꝑ deite the gates of paradys the whiche had ben shytte by longe tyme vnto all humayne lygnage/ & the saterday about the houre of mydnyght he descended in to hel & brake the gates & yede to delyte his good frendes. That is to vnderstande the soules of ꝑ holy auncyent faders the whiche gretely hym delyred and them delyuered frome the prylon of the lymbe withall the holy soules the whiche haue merited paradys by theyr holy werkes/and this fayre company mounted in to heuen and theym presented vnto god the fader the whiche them receyued benygnely and them putteth in to the realme of paradyse in ꝑ places and seges that the cursed aungelles lofte by theyr pryde. And he delyuered not the soules of the dampned as Judas/ & of the cursed ryche man dyues & of many other/but them lefte in hel/in payne and in tourment with all the deuylles without gyuynge them ony comforte where they ben yet and shall be for euer. And on the sondaye before the sonne rysyng retourned the soule vnto the body of Jhesus that laye in the sepulcre/and rose frome deth vnto lyfe/ ¶ Mayster/ wherfore arose not he as soone as he was deed. My chylde for a man had lytel presumed that he had ben deed/ & he wolde begyn to renewe the worlde on the sonday by his resurrecyon. For at suche an houre all ꝑ worlde began to be. ¶ Mayster where was he after his resurrecyon/ fourty dayes be fore his ascencyon. My chylde he was in paradys terrester. & helyas & Enoch in enstructynge them/ ꝑ whiche was done as whan he appered. ¶ Mayster how many tymes appered he. My chylde/he appered

cryst vnto Joseph of barmathye ꝑ had buryed hym
the whiche for soo doynge was put in pryson. After
vnto his moder/after to ꝑ blysled Mawdeleyne/af
ter vnto ꝑ. ij. pylgrymes compynge frome the holy se
pulcre/after vnto sayntJames the whiche ne wolde
ete tyll ꝑ he had seen hym. After vnto sayntPeter/
after to the two pylgrymes ꝑ whiche went to the ca-
stel of maulx/after he appered vnto his dyscyples ꝑ
gates shytte/after vnto sayntThomas whan he put
his hande in the syde of our lorde Jhesu cryste/after
vnto his dyscyples in the see of Tyberyon/& soo my
chylde ꝑ sholde vnderstande ꝑ our lorde Jhesu cryst
appered. xii. tymes before ꝑ he ascended in to heuen.
¶ Mayster who ascended in to heuen w̄ hym. My
chylde the soules of the blysled the whiche than by
theyr merytes were saued/& also grete multytude of
aungelles of heuen the whiche hym accompanyed in
syngyng melodyously & yeldynge thankes vnto god
¶ Mayster wherfore abode he. xl. dayes to mounte
in to heuen after that he was rysen. My chylde for ꝑ
that he gaue grete payne. xl. houres whan he abode
in the erth vnto his frendes & dyscyples wherfore he
wolde conforte them. xl. dayes/ꝑ is one day for eue-
ry houre in tokenynge ꝑ for payne he gyueth grete
Joye/& also he dyde it for to conferme them in ꝑ ho
ly fayth/as sayntThomas & other/vnto whome he
appered dysybly. ¶ Mayster what is that to say/ ꝑ
the sone is set on the ryght hande of his fader. My
chylde it is to say that the humanyte is in glorye w̄
the dyuynyte. ¶ Mayster in what maner & fourme
ascended Jhesu cryste in to heuen My chylde he sty-
ed in to heuen in luche fourme and maner as whan

he hym tranlfygured before fome of his dyfcyples in the mountayne of Tabor that is to vnderftande ꝑ he had the armes ftretched & lyfte vp in heyght/& his face fhynynge as the fonne. And his veftymentes were whyte as fnowe/& a fayre and clere clowde defcended from heuen/& it cloſed rounde about hym & fo mounted in to heuen in fuche wyfe ꝑ they loſte the fyght corporall of hym. ¶ Mayſter wherfore is the ſacrament of the awter made of breed & of wyne My chylde for as the grayne of the corne hath ben beten and flayled & had the fede cloue Jn lykewyfe the precyous body of Jhefus was beten & fcourged/ and hadde the fyde opened/out of the whiche yffued blode & water/wherfore men put of water vnto the fayd ſacrament. And as the wyne lepeth frome the grape by force of ꝯ wryngynge in the preſſoure. Jn lykewyfe the precyous blode of Jhefus lepte frome his precyous body on the preſſoure of the croſſe/and it was not eſtablyſſhed of the fleſſhe ne of the blode for a man may haue horroure to drynke blode & to ete fleſſhe/but it was eſtablyſſhed of brede & wyne/ that is the mooſt comune refeccyon that is/and alſo the breed and the wyne ben ꝑ mooſt comune and the mooſt prouffytable for to nouryſſhe ꝑ body. Jn lykewyfe the ſacrament of the auter is the mooſt comune and the mooſte prouffytable refeccyon for to nouryſſhe the foule ¶ Mayſter how ſhall we vnderſtande that it is the body of Jhefu cryſte and his precyous blode vnder the hynde of breed and of wyne. My chylde as the breed and the wyne that thou eateſt & drynkeſt conuerte them in to thyn owne body & in to thyn owne blode. Jn lykewyfe the ſacrament

Lucidarius

of the awter the brede and the wyne layngе the holy wordes by the wyll of god/ also chaungeth them vnto the precyous body & blode of Jhelu cryste. and also he wolde do it for the grete loue that he hath in vs he wolde euermore be w̄ vs. And it is in his power ꝑ to do/ as of nothynge he hath made all ꝑ world de the whiche is a more grete thyng. Than my chylde ꝑ sholdest beleue stedfastly & wout doubte for his plealure was it to institute in luche wyle. And how be it that thou seest it not corporally/ for a body glorifyed is inuysyble ꝑ haste the more of meryte. For fayth is none other thynge but to beleue ꝑ thynge ꝑ he seeth not.

Mayster/ what layye of them ꝑ whiche receyueth the layde sacrament in mortall synne. My chylde/ they crucyfye of newe ꝑ swete Jhelu cryste & hy̆ receyueth vnto theyr dampnacyō Mayster the preest that is in mortall synne/ may he sacre & ad mynyster the body & bloode of Jhelu cryste. My chylde ye/ for the sacramente ne empeyreth/ ne amendeth

by the condycyon of the preest/as the sonne whan ꝑ it shyneth vpon foule thynges & shynynge lefleth not his clerete/but the preest it dooth vnto his damp nacyon/& yf he be wout synne it is vnto his salua cyon. ¶ Mayster how longe abydeth ꝑ body of Jhesu cryste in the wombe of hym the whiche hym recey ueth. My chylde he there abydeth as longe as the substaunce of the breed there may abyde vndegested and no more/ but thou shalt vnderstande that god there is & also abydeth euermore w̄ them ꝑ whiche ben in the state of grace. ¶ Mayster/whan many pre stes syngeth masse / the body of cryste is it ouer all/ My chylde/ye/for god is & may be ouer all as thy soule the whiche is hole in euery partye of thy body ¶ Mayster sholde a man hate the yll. My chylde a man sholde hate theyr cursednesses & folyes & not to do yll as they done/but we sholde loue our natu re/for we ben all the sones of one fader & of one mo der and bought & redemed w̄ one selfe blode/and yf they do the ony wronge thou sholdest pardon them & pray for theym vnto the example of Jhesu cryste the whiche prayed for theym that hym crucyfyed & put vnto the deth. For it is the werke moost meryto ryous that we may do. ¶ Mayster wherfore hauc ꝑ yll so many of godes & of prosperytees in this worl de. My chylde there is not so yll in this worlde but ꝑ somtyme dooth some good dede. And for as moche as man ayde neuer ony good dede but ꝑ it were re compēled/ne neuer dyde yll but that it be punysshed And for this cause god them sendeth of grete godes & prosperytees in retrybucyon of theyr good dede. & so vnto them gyueth puyssaunce & auctorite vpon ꝑ

good to thende ꝑ the good ben proued by theym/ & somtyme god sendeth of trybulacyon vnto the ylle to thende that they amende them/ & yf they do it not neuertheles ꝑ shall be in dymynucyon of theyr synnes ꝑ they sholde haue & suffre in hell. Or they shal haue encreasynge of other grete goodes temporels but god gyueth of trybulacyons & aduersytees vnto ꝑ good for to proue them as vnto Job/ & vnto Tho bye to thende ꝑ they dysprayled the vanytees of this worlde/ & that they sholde not forgete theyr creature & that by theyr merytes in takynge all in pacyence they may haue the glorye of paradyse. & somtyme god them gyueth of goodes to thende ꝑ they be the more charytables & that they augmenten in glory in paradys. The good dyeth somtyme anone to thende that they empeyre not for to auoyde the perylles & temptacyons the whiche ben in this worlde/ & also ꝑ good lyueth somtyme longely for to encreale them in bounte/ & to thende that by theyr good example & doctryne the yll may amende them/ & also the ylle dyeth anone somtyme for to make thele other yll aferde to thende that they amende them/ & somtyme the yll lyueth longely for to proue the good/ and also for god taryeth ꝑ they sholde amende theym/ & so ꝑ sholde vnderstand my chylde ꝑ the opynyon of some doctoures is ꝑ ꝑ mercy of god is so grete ꝑ he suffreth euermore ꝑ man to dye in ꝑ beste estate & purpose ꝑ he may fynde hym. for god wyll not ne also suffreth not ꝑ deth & dãpnacion of a man/ but wylleth that he cõuerte hym & lyue eternally in paradys/ and how be it that many dyeth lodeyly & wout hauyge space to cõfesse them & to do penaũce & satysfacõn

How be it vnto luche purpole may they dye & in lo
grete contrycyon of herte ꝑ god theym taketh vnto
mercy. ¶ Mayster thal the ryche & the poore be egal
lye guerdoned & rewarded. My chylde of as moche
as they be the more lage & the more dygne of as mo
che shall they be ꝑ better rewarded whan they shal
be good and whan that they shall mowe be yll of
as moche shall they be the more greuoully punyl-
shed. ¶ Mayster may god doo yll. My chylde/nay/
fos how be it that he be all puyllaunt/neuertheleſſe
it is not entended that he may do thynges contra/
rye vnto raylon and that they ben Impollyble to be
¶ Mayster wherfore luffreth god ꝑ the beeſtes haue
lo moche of payne/& allo they haue not deſerued it
My chylde it is lomtyme ꝑ by the lynne of ꝑ man
the vengyaunce of god falleth vpon the beeſtes and
vpon theſe other goodes to thende ꝑ he amende him
or for to proue hȳ as Job. And allo than beeſtes ben
made to luſteyne and to nourylhe the man by the
whiche they ben vnto his lubgeccyon. And allo for
al thynges lholde ſerue vnto that whervnto they bē
ordeyned/as the brydge ꝑ whiche is made to paſſe/
or to go ouer. In lykewyle my chylde god it luffreth
to thende ꝑ therby we take example/for lyth that ꝑ
beeſtes luffreth lo moche of payne for theyr poore ly
fe corporall/we lholde well more traucyle and take
payne to gete the lyfe eternall of paradys in ꝑ whi
che a man ſhall lyue eternally. ¶ Mayſter knoweth
god wheder a man ſhall be laued or dampned be/
fore that he be borne. My chylde/yes/ not ꝑ god it
dooth in entencyon for to dampne hym/for god ne
dampneth hym but the man dampneth hymſelf w

out ony constreynt but of his owne wyll the whiche is at his owne lyberall arbytre or fre wyll. As we se the boterflye the whiche of hym self & of his propre wyll hym brenneth in the candell. And how be it ꝑ the sayd boterflye is somtyme scalded w̄ the fyre of the candell in suche wyse that often he falleth vnto the erthe/ also he ryseth agayne ꝑ best wyse he can. & w̄ all his power he putteth hym selfe agayne in the fyre of the candell all holly that he there abydeth/ notwithstaudynge that he seeth well the daungere. Also done those the whiche dampneth theym selfe/ for how be it that they se and knowe the daunger ꝑ therin is/ & also that they ben often scalded by tryb-ulacyons & aduersytees to thende that they conuert them & that by inspyracyon dyuyne they haue some remors/ how be it for that they ceale not tyll vnto ꝑ that of theyr owne wyll & wout ony cōstraynt they put them so depe in the fyre that they there abyde & shall neuer go forthe. And how be it that god wyl of symple wyll ꝑ all men be saued & hath one so grete a gyfte as the realme of paradys without ony merye te/ and by suche wyse my chylde knowe ꝑ that god hath made the man not to thende that he be damp-ned but to thende that by his holy operacyons in suf frynge pacyently trybulacyons & aduersytees/ & in resystynge & fyghtynge valyauntly ageynst the de-uyll/ the worlde & the flesshe/ he may meryte to be saued. ¶ Mayster those the whiche ben predestynate to be saued may they be saued wout deserupnge it/ & to traueyle therfore. My chylde/ nay/ for god kno-weth well that by theyr merytes and traueyles they shall be saued. And in lykewyse may a man say of

the dampned. ¶ Mayster lyth yf thole ꝑ whiche ben predestynate to be laued may they not be dāpned & thole the whiche sholde be dāpned may they be laued/what auayleth it elles so moche to trauayle, for to haue paradys or hell. My chylde yf ꝑ be predestynate to be laued in the glory eternal ꝑ ne sholdest encreale thy paynes in purgatorye/& to lesse thy glory in paradys by faute to do wele/& yf ꝑ be ꝑdestynate to be dāpned ꝑ ne sholdest therfore euermore lyue in synne/but ꝑ sholdest euermore enforce the for to doo well/& to do penaūce for to lesse thy paynes in hell & for as moche as ꝑ knowest not wherunto ꝑ art destynate/ꝑ sholde always thynke on the better ptye/ that is to vnderstande ꝑ god the hath made vnto his semblaūce/& hath bought the w̄ his precious blode for to saue ꝑ & not to dāpne the. Wherfore my chylde ꝑ sholde euermore do good dedes & to fle the yll & knowe ꝑ my chylde that god the hath gyuē wytte & vnderstandyng reason & fre wyll & lyberall arbytre to chose the good or ꝑ ylle to thende that ꝑ haue not ony cause of Ignouraūce or of Impuysaūce ¶ Mayster what say ye of them ꝑ whiche neuer herety ꝑ cō maundementes of god ne none they done. My chylde the men ben made vnto ꝑ ymage & vnto the semblaūce of god to thende ꝑ they hym loue serue/& drede and therfore yf they knowe not theyr creature in this worlde he ne shall knowe thē in the other/ ne yet by theyr Ignoraūce they shall not be excused but more sooner accused/for ꝑ Ignoraūce excuseth not ꝑ synne ¶ Mayster yf a chylde were nourysshed in a wood & he had neuer herde speke of the fayth of Jhesu crysst shal he be dāpned yf ꝑ he dye in suche wyse. My chyl

ue it is a thynge to-beleue ꝑ god maketh reuelacion vnto euery perſone of ꝑ faythe of Jhelu cryſte by ſe thynge of man or by reuelacion dyuyne or otherwyſe/ & yf he go ayenſt the layd reuelacyon knowe ꝑ ꝑ he ſhall be dampned. ¶ Mayſter ben ꝑ ſoules made from ꝑ begynnynge of ꝑ worlde: My chylde nay/ but god thē̄ createth all ꝑ dayes & them putteth in ꝑ bodyes of ꝑ chyldrē̄ Wiñ ꝑ wombe of theyr moder ꝑ is to vnderſtōde vnto men at. xl. days after theyr cōceptyō. ¶ Mayſter what auayleth vs cōfeſſiō. My chylde it is ꝑ ſeconde baptym. For in lyke wyſe as by baptym all ſynnes ben ꝓdoned. In lyke wyſe by ꝑ vertue of ꝑ ſacrament of cōfeſſyon all our ſynnes ben ꝓdoned/ for as moche as a man knowelegeth his defaute before god or before his lyeutenaūt for god loueth more obedyēce than ſacrifice/ for obedyēce is moder of all vertues. ¶ Mayſter auayleth more penaūce done by enioynynge of ꝑ cōfeſſoure than penaūce done by wyll. My chylde yf thy cōfeſſour ꝑ hath enioyned in penaūce one pater nr̄ all onely/ & ꝑ leue it to ſay an hole ſauter ꝑ ſynneſt/ & ꝑ ſhalt not acquyte ꝑ of thy penaūce/ but yf ꝑ ſayeſt the pr̄ nr̄ ꝑ whiche to the was enioyned/ & ꝑ leueſt to ſaye the ſawter or other many fayre oryſons/ ꝑ ꝑ ſayſt by ſymple wyll ꝑ ſhalt not ſyne/ but ꝑ ſhalt acquite ꝑ of thy penaūce/ for as Jhaue tolde ꝑ more better is obedyence done to our lorde than dooth ꝑ ſacrifyce. ¶ Mayſter what auayleth cōtrycyon at ꝑ poynt of deth. My chylde thole ꝑ whiche abydeth thē̄ to repent tyll vnto ꝑ houre of deth ben trechoures vnto our lorde as ꝑ trechoure & yll payer ꝑ promytteth to paye at a certayne terme but he wolde that the terme ſholde neuer come/ and

for this mater & cause he maketh a.M.trecheryes vnto his creature to thende that he ne pay hym to lone or neuer/& of the other parte sayntt Luke sayth ỹ god is not well payed of hym ỹ whiche hym payeth of that thynge ỹ he ne may no lenger holde. Howbe it/it is wryten that at what houre ỹ the synner shal declare his synne in grete repentaunce & contrycyō that it vnto hym shall be pardoned. But my chylde it is a ryght grete peryl to abyde hym to repent/for than a man is soo troubled that a man ne knoweth hȳselfe ne none other/for as sayth ỹ psalmyst. ℂ Mn̄ nō est in morte q̄ memor sit tui: in īferno aūt quis cō fitebitur tibi. That is to say/ỹ as ỹ deed man hath no remembraunce of god/& that it is no tyme hym to repent & to confesse his synne whan that a man is in hell for ỹ sentence of god is gyuē. Than my chylde ỹ sholde repent & confesse ỹ whan ỹ hast tyme & space/& ỹ sholdest not tarye tyll to morowe / for ỹ knowest not whether ỹ shalte depe to morowe or sooner

Mayster syth that synne of pryde is pardoned by baptym̄ wherfore deyeth thoke ỹ whiche ben baptysed. My chylde the good deyeth to thende that they ben taken from the trybu-

lacyon of this worlde/& they be crowned in the re-
alme of paradys/& the ylle deyeth by theyr synnes
to thende that they be put from the Joyes & delyces
of this worlde/& ben in grete doloure punyssyed eter-
nally in hell. ¶ Mayster what noyeth ꝑ sodeyn deth
vnto the man. My chylde ꝑ man the whiche dyeth
sodeynly/so that he be in thestate of grace he gooth
in to paradyse or in to purgatory to accõplysshe his
penaunces/& vnto hym the sharpe deth is meryto-
ous ageynst his synnes venyalles & vnto ꝑ dymynu-
cyon of ꝑ paynes of purgatory & vnto the augmẽ
tacyon of ꝑ glory of paradys/ & yf he dye sodeynly
in mortall synne the sodeyne dethe hym putteth in
as moche as he is vnpourueyed & wout confessyon
ne repentaunce tahỹge/than he is dampned eternal
ly/& by this & for this cause my chylde thou sholde
be euermore redy for to deye in keypynge the frome
synne/for thou knowest not whan ne of what deth
ꝑ shalte deye. ¶ Mayster what auayleth it a man to
be buryed in ꝑ chyrche yarde. My chylde yf he be in
purgatorye he is the sooner delyuered as well by the
prayers of the chyrche as of his kynnelmen & fren-
des the whiche velyeth his sepulture in prayẽge god
for hym/And often it happeth ꝑ the chyrcheyardes
bẽ sanctifyed by ꝑ bodyes of some sayntes ꝑ there
bẽ/& prayeth for them/wherof yf thole ꝑ there ben
buryed ben saued they be ryȝt Joyful whan theyr bo
dyes ben w̃ the bodyes of other sayntes/but yf they
ben dãpned it prouffyteth thẽ nothỹge. For ꝑ good
dedes ꝑ men there done for thẽ ne may helpe them
¶ Mayster what maner of lyfe is ꝑ moost excellent
& best for to make his saluacyon. My chylde to hau

tle a true affeccyon of true loue in our lorde in seruy
ge hym & honourynge w̄ all his herte & in eatynge ẏ
breed ẏ thou hast Justly & lawfully goten by ẏ tra/
uayle of thy body as wytnesseth ẏ psalmyst the whi
che sayth. (Labores manuū tuaꝝ qꝝ māducabis. ꝛc̄.
That is to saye that ẏ shalte be ryght happy yf ẏ
eate the labour w̄ thyn owne handes wherunto it
is shewed the ẏ ẏ ne sholdest vse of the godes ẏ whi
che by the or by thyne be goten falsely/but ẏ sholde
yelde theym yf ẏ knowest vnto whome /& to vse of
them the whiche ben Justly & lawfully goten.

The mayster. The dysciple.

Mayster he
ẏ whiche
is in mortall synne
may he be longe
wout cōmyttyng
synne. My chylde
naye/ for as one
gode dede drawes
an other. In lyke
wyse one euyl dra
weth an other/ for
soo the deuyll ma
keth of ẏ man the
whiche is in mor/
tall synne as a mā
dooth of a beest ẏ
he ledeth by ẏ top
pe wher it semeth
hym best. (Mayster whyder go ẏ soules of them ẏ
ben deed. My chylde the soules of the Innocentes ẏ
depeth without baptym gooth vntoo the lymbe the

Luc. carius

whiche is a chambre of hel where they ne haue Joye ne heuynes/for they haue nothȳge meryted/but for as moche as they ne be purged from oryginal lȳne by baptym they ben put from paradys/& frome the vylyon of god/& the soules of them the whiche ben baptyzed the whiche dyeth in thestate of Innocency gooth in to paradys all ryght. & the soules of them the whiche deyeth in thestate of grace & wout lȳne where yf they haue synned & yf they haue done penaunce suffycyent in this worlde gooth all ryght in to paradyse/& ben in glorye after ȳ/that they haue meryted by theyr holy werkes/& the soules of thē ȳ whiche haue had contrycion & dyspleasaūce of theyr synnes & ben retorned vnto god in cryenge hym mercy that they haue not accōplysshed theyr penaunces in this worlde gooth in to an other parte of hell named purgatory & there they accomplysshe theyr penaunces & ben purged of theyr synnes/& that done they go in to the glorye of paradys/And ȳ soules of them the whiche dyeth in one onely mortall lȳne or many gooth in to the depnes of hell/ where they ben punysshed after theyr deserwynge/ & the soules of ȳ Jewes & of the mescreauntes the whiche deyeth in ȳ estate of Innocencye gone in to a parte of hell w̄ the other chyldren the whiche dyeth wout baptym/but the soules of the other Jewes & mescreaūtes ȳ haue wytte & vnderstōdȳge goth in to hell w̄ the dāpned ¶ Mayster in how lytel tyme ben ȳ soules delyuerd fro purgatory. My chylde some there abydeth more longely than other after as they haue deserued. for some ben delyuered at the ende of. vij. dayes/& therfore maketh a man the semell otherwyse called the retour in makȳge prayers & almesdedes for theyr de

lyuerannce/for gretely vnto theym may pulfyte the prayers & almeldedes ꝑ is done for them. Thele o-ther ben delyuered at the ende of.xxx.dayes/& therfore is made the trentall. The other ben delyuered at the ende of one yere/& therfore is made the yeres mynde/ & thele other abydeth there by many yeres & by longe tyme after ꝑ they haue delerued/& therfore make men remembraūce euery yere of them/and whan they ben all purged & that they ben delyuerd as by theyr penaunces accōplylshed/as by our pra-yers & oraylons/they go all ryght vnto the glory of paradys. ¶ Mayster in what place is paradys My chylde there ar.iij.maner of paradys.that is to wyte paradys celestyall/paradyle terrestre/& paradys lpy rytuall/Paradyle celestyall is abouc all the heuens in the whiche is god & all the layntes holy men and women as I haue layd before/paradys terrestre is in the erthe towarde the oryent/ & paradys lpyrytuall is anenst god & to loue hȳ perfytely & ꝑ is ouer all In ꝑ paradys ben our good aungelles the whiche le eth & loueth god. ¶ Mayster where is hell.My chyl de there ar.ij.maner of helles/ꝑ is to wyte hell lpū-all & hell corpall/hell lpūal is ouer all where ꝑ lou les & ꝑ curled aūgels ben in payne & torment be it in erthe or in ꝑ lee/& this may be in many places/ as we rede of a loule ꝑ was tormented w̄ a flage of yle ꝑ a byllhop delyuered by.xxx.malles/who was boū-de to be there longe tyme.Hell corpal is in ꝑ myddle of ꝑ erthe as ꝑ carnell of an apple is in ꝑ myddle of ꝑ apple & is a grete caue blak & darke in whiche ben iiij.stages ꝑ one aboue ꝑ other.At ꝑ fyrst stage is ꝑ place wherin were the holy loules of the holy faders aūcyētes & of them ꝑ by theyr holy lyfe & cōuerlacīō

haue mercyed the realme of paradys the whiche our
nde Jhelu cryste delyuered whan he dyed on ꝑ tree
of the croſſe & now there is none / For at that tyme
were all delyuered. At the ſeconde ſtage is purgato-
rye wherin ꝑ ſoules the whiche ſholde be ſaued goth
to accomplyſſhe theyr penaunce the whiche they ha-
ue not accomplyſſhed in this worlde in theyre lyfe
In the thyrde ſtage ben the ſoules of the Innocen-
tes the whiche deyeth without baptym. And in ꝑ. iiij
ſtage the whiche is the mooſt lowe inſdepnes ben ꝑ
deuylles & the ſoules of the poꝛe & myſerable damp
ned.

The mayſter | The diſcyple

Maiſter what
paynes haue
they ꝑ whiche bē
in purgatorye.
My chylde they
ben tourmented
with ꝑ fyre of hel
moche moꝛe hoter
than the fyre ma-
teryall of this preſ
ent worlde in cō-
paryſon ayenſt a
fyre paynted vpō
a wall / & they ben
there bouūde with
chaynes of fyre al
brennynge ſo ſpeꝛ
helynge ꝑ a man
ne canne ſpeke it.
In the whiche place ſome ben there moꝛe punyſſhed

than thele other/& there abyde more lōgely than ꝑ other after as they haue delerued. ¶ Mayster what payne is there in hell. My chylde there are so many dyuers paynes & tourmentes ꝑ there is none entendement humayne the whiche can cōprehende ne ymagen as of fyre styntynge & ryght brennynge of todes/serpentes/dragons/& of all foule & cruel beltes & of deuylles enraged & wode the whiche neuer ben wery for to bete & tourment the poore & mylerable dāpned/but euermore ben for too begynne in luche wyle that the leest payne of hell surmounteth all ꝑ paynes of this worlde/but ꝑ one is more punylhed than the other after theyr delert/& at the day of Jugement theyr payne lhall double for than they lhall aryle & lhall be dampned in body & in soule. ¶ Mayster what payne haue the soules of ꝑ Jnnocentes ꝑ whiche dyeth wout baptym. My chylde they ne haue payne/ne doloure/ne Joye/ne gladnes. ffor they neuer dyde good nor euyll/by the whiche they haue not meryted to haue ony good/ne to haue ony euyll & how be it ꝑ the place wherin they ben be dyme & derke/All be it there is nothynge the whiche theym greueth/& whan ꝑ daye of Jugement lhall come ꝑ they lhall ryle they lhall be of the aege that our lorde Jhelu cryste was whan he dyed on the tre & all ꝑ other. Also ꝑ layd chyldren not baptyled lhall be cōtente w̄ ꝑ ordynaūce of god/& than lhall retorne agayne in to theyr layd place wout euer to haue Joyne heuynes no more than ꝑ hast of that/ꝑ thou hast no wyges for ꝑ apertayneth vnto ꝑ byrdes & not vnmen / or as ꝑ hast whan a kynge or ony grete prynce dyeth and ꝑ halte not luccede his realme & lyng/

nourye for thou knowest well ꝑ arte not he the whi
che sholde enheryte/ Allo they ne sholde enheryte ꝑ
glorious realme of paradys for they ben exyled by ꝑ
synne of Adam & of Eue/of the whiche synne they
haue not ben purged by baptym. ¶Mayster thole
of paradyse se they thole of hell. My chylde ye/ and
ꝑ vnto them is a grete encrealynge of glorye whan
they se the paynes ꝑ they haue escaped wherof they
thanke god wout cealynge/& allo ꝑ dampned seeth
the saued in paradys as we haue in the golpell of ꝑ
curled ryche man Dyues the whiche sawe ꝑ soule
of the poore lazare in the bolome of Abraham in pa
radys/ꝑ whiche thynge is to them a grete encrealy
ge of theyr doloure & angupsshe whan they see the
grete godes spyrytuall that they haue lolte by theyr
synnes & by theyr neclegence/& after ꝑ day of Juge
ment as the bodyes of the saued shall be glorytyed
they shall se ꝑ dāpned corporally /but the dampned
ne may se them corporally. ¶Mayster ben the saued
wrothe of the payne of the dāpned. My chylde they
that ben in paradys wolde well that thole ꝑ whiche
ben in hell hadde soo well lyued whan they were in
this worlde that by theyr holy werkes they hadde
ben saued with theym. For without cealynge they
praye for the humaynes lyuynge wīn this prelente
worlde/But sythen that they by theyr curled lyfe &
by theyr synnes they' be dampned for euer thele of
paradyse neyther ben heuy nor dylplealaunt. For in
paradyse there is not of heuynes/nor of dylplealaū
ce of ony thynge. But all Joye/myrthe/and glad/
nelle without ende. ¶Mayster the auncyent faders
luffred they ony maner of payne in the lymbe of hell

My chylde/nay/but all onely that they were holde in derkenes & in captyuyte. And were put from the vysyon of god and abode euermore theyr delyueraūce. ¶ Mayster what knowelege haue ꝑ Juste ꝑ whiche ben in paradys. My chylde they knowe the good & theyr merytes & of the curled also/and the curled knoweth wherfore they ben dampned / & knoweth as we that thynge that they see & fele. And thole of purgatorye ne knoweth nothynge of this worlde/yf it be not by reuelacyon of aungels/the whiche them conforteth or of the sayntes of paradyse. Thele of paradys sheweth them whan they wyl/& vnto whome they wyll/but the dāpned shall neuer come forth of hell tyll vnto the day of Jugement that they shal come to take agayne theyr bodyes & to here the sentence of the soueraygne Juge/& after they shall retorne in to hell from whens they shall neuermore retorne. And yf it happen somtyme ꝑ it semeth vnto vs that they shewe theym it is but ꝑ deuyll the whiche sheweth hym vnto theyr semblaunce/yf it be not by the suffraunce of god that they shewe them somtyme vnto some holy persone as god it wyll by his myracle as men sayth of many/but it is not atte theyr wyll ne they be not ealed of theyr paynes. For they bere euermore theyr hell with them/and so they ben euermore in hell. ¶ Mayster how say ye of these women the whiche sayth that they them se in the ayre of these feyryes/& of these gobelyns the whiche thē calleth elues and many other thynges. My chylde the women ben moost varyables & more lyght of beleue than men/& therfore was Eue tempted before Adam. For ꝑ ennemy thought well ꝑ whan he had

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wonne her ꝑ she sholde helpe hym to wynne Adam/ and therfore the deuyll shewed more soner his vysyons vnto women than he dyde vnto men/ how be it that some men of lytell fayth there ben often deceyued/ & of as moche ꝑ some women ben of more lyght beleue of as moche ꝑ more the deuyll sheweth of vysyons vnto thē in theyr mynde for to drawe them fro me the fayth of Jhesu cryste/ and thou sholdest vndrstāde that these olde wytches the whiche sayth that they go on the saterday fer from theyr howles/ or that they do or se thynges meruaylous ꝑ they ne doo nothynge/ but by the grete fawte of fayth ꝑ they haue & by theyr folysshe beleue & for as moche as they ben in synne/ for they ben ydolatres and wout fayth the deuyll vnto them sheweth those folysshe vysyons in theyr entendemente for the better to brynge them vnto his syne/ for in trouthe elles they remeue not from theyr place noo more than dothe a stone/ & theyr vysyons ben semblables vnto them of a man the whiche is dronke vnto whome it semeth the house torneth vnder his fete by the whiche he falleth/ & al the houle ne the erthe remeue not. Jnlyke wyse the deuyll them sheweth these vysyons in theyr entendemente/ & allo the deuyll hym sheweth in fourme & semblaunce of some persone the whiche they knowe ꝑ sholde be deed. xx. or xxx. yeres past or in fourme & semblaunce of some of theyr neyghboures/ and shall speke to theym familyarly as it were themselfe to thende ꝑ they beleue hym the better/ & that he deceyue them the more syghtly. but it is nothynge/ but it is ꝑ deuyl hymself the whiche hym sheweth vnto them in body fantastycall as for to de

ceyue them / & also maketh he ꝑ it vnto them semeth ꝑ they go in to a medow grene ful of fayre floures vnto whome they make grete chere. But it is nothyng / for they ne ben but yllusyons made by the ennemye of nature ꝑ he putteth in theyr entendement / & it semeth them somtymes ꝑ they entre in to an hous the gates shytte & that they take the gaders of a chylde & eteth them & gooth in to ꝑ celler & dryncketh as moche of the best / & of that dede they go away wout ꝑ / that ꝑ chylde hath ony yll / & that ꝑ wyne is nothynge ꝑ lesse in ꝑ tonne the whiche is a thynge Impossyble / for all ꝑ sorcyers of the worlde ne all ꝑ deuylles ne can make passe a ryght grete body humayne by a lytell clyft / ne entre wyn a house / but ꝑ he haue open passage for to entre / ne to drawe ꝑ entrayles fro ꝑ body of a chylde wout hyllynge or hurtynge it / & whan it shal be deed they can not areyse it / ne they can not drawe ꝑ wyne of a tonne wout ꝑ there be lesse of one droppe / for they ben werkes ꝑ all onely ben vnto the puyssaunce of ꝑ louerayne creatoure / Wherfore my chylde ꝑ sholde put no sayth vnto theyr sorceries & deuynemẽtes / for they ne ben but falle Illusyons made by ꝑ ennemy of nature ꝑ he sõtymes sheweth some thynges for to come ꝑ whiche he knoweth by some cõiectures as I haue tolde ꝑ before in speskynge of ꝑ scyence of ꝑ deuyl / & somtyme ꝑ deuyll vnto them shall shewe a thefte in sayȝge the trouthe to thende ꝑ they beleue ꝑ better in hym / & ꝑ the malfactoure be ꝑ more defamed / & also shall say often trouthe to thende ꝑ he be ꝑ soner beleued whã by his falle reuelacyon he shall accuse some holy & deuout personage / of whome he ne may be otherwy

ye auenged/& for this cause a man ne sholde beleue them/ for they ne be but Illusyons & falle vysyons of the ennemy ꝑ whiche ne dooth but lye for to deceyue the man/& also a man ne sholde beleue suche people/for ꝑ deuyll hath not ony puyssaūce vpon ꝑ mā wout so be ꝑ god hym suffre/& vnto the regarde of the feyres the whiche men sayth were wont to be in tymes past/they ne were men ne women naturalles but were deuylles ꝑ whiche shewed themself vnto ꝑ people of ꝑ tyme for they were paynyms/ydolatres & wout sayth/& the sayd feyres chaunged them in to many fourmes/ as of an hors/or of a dogge/ or other wyse ꝑ whiche is Impossyble vnto nature but ꝑ deuyl may wel shewe hym̄ in many maners & chaūge ꝑ body wherin he shal be put & in takyng ageyn an other of an other fourme a ꝑ mayst chaūge thyn habyte in takynge ꝑ habyte of a relygyous man/or of a woman/but vnto the trouthe all the wytches of the worlde ne all ꝑ deuyls of hell ne can chaūge one kynde in to an other/ as a man in to a dogge/or a dogge in to an asse/for it is Impossyble vnto thē ꝑ to do/wherfore ꝑ mayst wel thynke ꝑ these feyres ꝑ in suche wyse shewed them in dyuers fourmes & hym̄ des ne were men ne women/ne other thyng natural but were deuylles ꝑ in suche wyse shewed them/& ꝑ whiche put them in theyr ydolles & spake & sayd so me thynges for to come by some cōiectures / as by ꝑ Influences of the bodyes celestyalles/for other wyse ꝑ deuyll hath no knowlege of thynges for to come & by this meane ꝑ sayd feyres sayd ꝑ ꝑ people were destenyed ꝑ one vnto good ꝑ other to yll after ꝑ course of heuen & of nature / as a chylde borne in suche

an houre & at luche a tours/ he was deſtenyed to be
hanged or drowned/or ꝑ he ſholde be ryche or poore
or ꝑ he ſholde wedde luche a woman/ ꝑ whiche thyn
ges ben falſe/for the man hath in hymſelfe lyberall
arbytre & frē wyll to do good or ylle in luche wyſe ꝑ
yf he wyll he ne ſhall do thynge wherfore he ſholde
be hanged/ ne yet put hym in ꝑ daunger to be drow
ned/ ne alſo he ſhall not mary a woman but yf he
wyll & ſo her deſtynacyons ſhall be falſe. By thele
reaſons a man ſholde put to no fayth/for as ſayth
the plalmyſte.(Dir ſapiens dñabitur aſtris). That
is to ſay/ ꝑ the wyſeman ſholde haue lordelhyp abo
ue the ſterres & planettes/ for he ſhall not gouerne
hym after his ſenſualyte & inclynacyon naturall/
but he ſholde gouerne hym wyſely by reaſon folowyn
ge the good & eſchuynge ꝑ ylle/for the wyll of man
is ſo free ꝑ nothynge ne may make it vnfree/& yf ꝑ
man ſholde do good or yll by force ageynſt his wyll
he ne ſholde haue lyberall arbytre/& ſo his lyfe ſhol
de haue noo meryte/the whiche thynge is falſe and
ageynſt the fayth/ Wherfore my chylde ꝑ ne ſholde
beleue it. It is alſo defended vpon ꝑ payne of dethe
and of dampnacyon eternall/and in regarde of the
ſe wordes and of thele ſperytes and elues/ and alſo
of many other vyſyons ꝑ men ſay ꝑ they ſe by nyȝt
they ben often deuylles ꝑ put them in fourme of ſo/
me deed body in faynynge his voyce to tempte ꝑ per
ſone of ſome thynge/for as ſayth ꝑ plalmyſt.(Spi
ritus vadens et non rediens). ꝑ is to ſay ꝑ after ꝑ ꝑ
ſoule is departed from ꝑ body ſhe gooth vnto ꝑ pla
ce where ſhe hath deſerued wout euer toreto me tyll
vnto ꝑ daye of Jugement/ yf it be not by grete ne/

cellyte & [illegible] myracle as we rede of lazare & of
many other but thes / gobelyns & helquins ꝑ wyl
che men se by nyght as men of armes trottynge on
horsebacke w̄ grete assembles they ben deuylles the
whiche ben amonge vs ꝑ whiche sheweth theym in
suche a fourme and in many other fourmes as of a
dogge of an horse of a tree or of a stone & in ma
ny other fourmes for to tempte the man of some dy
ce & for to make hym erre in the fayth & somtymes
these deuylles cometh vnto the stables & fyndeth ꝑ
horse & tourneth all that the whiche was aboue vnd
neth by dyspoun of the man & for to tempte hym
and somtyme they vnbynde the lytell chyldren and
them casteth from the cradell for to make the fader
and the moder wrothe & often kyll the chyldren whā
god it suffreth for the synne of ꝑ fader or of the mo
der or for to proue them as he dyde Job whan he suf
fred that the deuyll hym dyde soo many of ylles &
of tourmentes for to preue hym in his grete pacyēce
for without ꝑ permyssyon of god they haue no py
ssaunce but ben as the hange man the whiche w̄
out the byddynge of ꝑ Juge ne may hange ne bete
ony euyll doer. wherfore my chylde thou sholdest re
tourne ꝑ vnto god & vnto the sayntes & to lyue holyly
as sayth the psalmyst. ¶ Non timebis amore noctur
no. That is to say thou shalte not drede of thole fo
lysshe dyspons by nyght. for they ne ben but Illusy
ons made by the ennemye as it is sayd. ¶ Mayster
may the ennemy be constrayned to come by wordes
or by sygnes. My chylde nay ꝑ he ne wyll but they
ben the coūtenaunces ꝑ he hath w̄ thole ꝑ ben of his
secte ꝑ whiche in saynge some wordes or in makyng

[illegible] or caracteres thyder com[illegible] taketh
that/that he demaundeth/to thende ꝑ he them holde
the better in his lyne.

The mayster | | The dyscypple.

¶ Mayster what
say ye of these dre
mes My chylde ꝑ
sholde take no he
de vnto them for
they ne be but vy
syōs of some thy-
ges on ꝑ whiche a
man hath thouȝt
or seen before wa
hige/ & a man dre
meth often of ꝑ ꝑ
whiche is lembla
ble vnto his com-
plexyon. ¶ May-
ster how knowe ꝑ
pphetes tho day-
yes ꝑ ꝑ they sawe
by dreme. My so-
ne ꝑ was not by dremes all onely/ but it was by ꝑ
reuelacyon of god/for w̄ the vysyon they had an y
magynacyon & beleue especyal in the bounte of our
lorde that/ ꝑ thynge that they had seen in sleppnge
came. ¶ Mayster syth ꝑ god dyscended in erthe for
to saue ꝑ synners wherfore ben they dampned. My
chylde there is not so grete a synner in the worlde ꝑ
& yf he reknowelege his synne & crye god mercy w̄
good herte but ꝑ he be perdoned by ꝑ meryte of the
deth & passyon of Jhesu cryste/but thole ꝑ wyl not

knowelege theyr synne but ben obstynate tyl vnto ꝯ
dethe/know ꝯ that they ben dampned eternally for
god ne saueth the synner the whiche wyll not saue
hymselfe/& also paradyse is not deserued by synne
but it is lost. ¶ Mayster syth ꝯ god deyed for our sy̅
nes wherfore ben we baptysed. My chylde for ꝯ bap
tym is the homage ꝯ we owe vnto our lorde Jhesu
cryste by the whiche all our synnes ben pardoned &
in suche wyse ordeyned he it as telleth ꝯ gospel that
sayth thus. ℭ Quicūqꝫ baptisat⁹ fuerit. That is to
say/who so shall be baptysed shall be saued/& he ꝯ
is not shall be dampned. ¶ Mayster how many per
sones shall be saued. My chylde there shall be as ma
ny saued as there fell of the cursed aungelles of pa
radys by theyr pryde/ for the men & ꝯ women ben
made for to be in theyr place/ & for that cause is ꝯ
ennemy so enuyous ayenst man. ¶ Mayster fro me
whens came the fyrst ydolatrys My chylde they we-
re fyrst founde in abell the whiche is now called ba
bylon the grete & there shall ꝯ anthecryst be borne &
there was ꝯ toure with ꝯ gyauntes the whiche is of
xl. stages. There regned ꝯ fyrst kynge of this wor-
de the whiche men called Neron the whiche cauled
to be made an ymage of Appolyn/& commaunded
all thole of his realme that they sholde do hym sa-
crafyce & worshypps hym/ & in lyke wyse dyde they
the whiche came after hym in suche wyse ꝯ whan so
me grete prynces were ded theyr successoures cauled
to make of ymages meruaylously ryche in ꝯ name
of theyr p̄deselloures/& made theyr subgettes to a-
doure the̅/& to do sacrifice & were called ydoles in
to whome ꝯ deuyll entred & spake & tolde the̅ many

of abulyons & so dyde they of grece vnto theyr kyng/& they of rome vnto Romulus as men fynde by the wrytynges & aūcyent cronycles.

¶ Mayster where fore ne made god that mā ne shold ete but one tyme ī a weke: My childe ȳ honger is one of ȳ passiōs ȳ we suffre by ȳ synne of adā/& so we haue euery day honger: and thyrste/colde/& heet/& many other passyons to thende ȳ we trauayle alway for to thȳne on oure nedes & of oure neyghboures/to thende ȳ by our trauayle & labour contynuall we haue ȳ more of meryte/forȝt ȳ man had not of necessyte he sholde haue noo cause to trauayle/but he sholde be euermore in slouthe/& sholde not knowe what good were worthe/and also he sholde myslknowe his creatoure: And how be it that the grete lordes and gentylmen and other ryche trauayleth not corporally/All be it they trauayle spyrytually euermore. That is to vnderstande in theyr vnderstandynge and wyll in hauynge euermore desyre to gete/for he ȳ moost hath & more wolde haue

Lucidarius

of as moche is it the more grete/ & whan ꝑ hall confessed all thy synnes wherof thou remembred ꝑ thou sholde crye god mercy w̄ good herte in grete contrycyon & dyspleasaunce/and in demaundynge of thy confessoure ꝑ whiche is ꝑ lyeutenaunt of god absolucyon & penaunce/the whiche ꝑ sholde accomplysshe entyerle vnto thy power in grete reuerence. & thou sholde kepe the fro me synne as moche as ꝑ mayst/specyally durynge the tyme of thy penaunce ¶ Mayster vnto whome sholde a man confesse hȳ. My chylde vnto a preest dyscrete & wyse the whiche knoweth what it is of synne/ & who hath it not/ & who that can dyscerne betwene the synne mortal & venyall/for who so confesseth hym vnto preest not knowynge & Ignouraunt putteth his soule in grete aduenture for ryght often ꝑ confessyon is nothynge worthe. ¶ Mayster may a man confesse hym to ony other but vnto his curate. My chylde yf thou be in a straunge countree ꝑ mayst confesse the vnto hȳ that ꝑ wyll/ And yf thou be in thy paryssh & thou wyll not confesse the vnto thy curate the whiche is Ignouraunt/or ꝑ thy synne touche his persone/or ꝑ he shewe thy confessyon wherby there myght come ony sclaunder/or by many other reasons thou shold demaunde lycence/& yf he wyll not gyue it the thou may take an other of thyn owne auctoryte. But yf thou confesse the vnto them the whiche haue the power & the puyssaunce of the bysshop/ or of ꝑ as be many grete clerkes and grete prechoures/thou may do it without lysence of thy curate/so that ꝑ be confessed vnto thy curate one tyme in the yere/ ꝑ may confesse the elles where as often as thou wyll

Mayſter how & fro whēs ſhall the Anthecryſt come. My chylde he ſhall be borne in babylon of a curſed man & of a curſed woman the whiche ſhall be of the lyg/nage of Dam/& of þ wombe of his moder he ſhal be ful of the curſed ſperyte & ſhall be nouryſſhed & confermed in enchauntementes and ſhal be emperoure of all þ worlde/& ſhall put the people vnder hym in foure maners. That is to vnderſtonde the prynces & other ryche/& couetous by gyftes/for he ſhall haue by his enchauntementes all the treſoures hydde in the erthe. The poore by grete drede & rygoure of Juſtyce/ for he ſhall make them grenouſly to be martred. The clergye by connynge wherof he ſhall be full/for he ſhall conne þ vij artes & al the other ſcryptures. & þ deuout perſones by tokens & by myracles þ ſhall be meruayloua. for he ſhall make þ fyre to dyſcende þ ſhall brenne his enmyes before hym/& alſo he ſhall make þ deed men to ryſe/not truely / but þ deuyll ſhall entre in to þ bodyes of ſome dāpned & the deuylles ſhall bere them/& anone make them to ſpeke by his enchaūtement & to walke as yf they were a lyue/& ſhall reedyfye Jhrlm & there he ſhall make

mooſt hath in thynkynge/ & loo my chylde none ne may lyue wout payne and trauayle/ but euery mā hath moche to do in his ryght.

The mayſter | | The dyſcyple.

MAyſter what he tokeneth ꝑ myſte ryes and cerꝛmoni es that mē make vnto the chyrche. My chylde they ſhewe vs good ex ample/ & we fy= gure the olde teſta ment & the newe & our lorde Jheſu cryſte is loued in the chyrche at the houres of matyns for at ſuche houre he was taken of the falſe Jewes & ledde vnto ꝑ grete preeſtes of the lawe/as it is wryten in the houres of the croſſe/at pryme/for at ſuche houre he was ledde & brought before Pylate where he was falſely accu ſed & vylanouſly ſcourged at the chyrde/for at ſuche houre he was crowned with thorne & clothed wꝫ pur ple by deryſyon & was cladde wꝫ a whyte robe in ꝑ houſe of Herode by grete mocherye/ at the ſexte/for at ſuche houre he was hanged & nayled on the croſſe at noone/for at ſuche houre he dyed on the tree of ꝑ croſſe/at euenſonge tyme/for at ſuche houre his pre

cyous body was taken downe from the crosse & a-
noynted w̄ precyous oyntementes/& at cōplyne/for
at suche houre he was buryed/& thou shalte vnder-
stonde that in the masse vnto vs is sygured ꝑ deth &
passyon of Jhesu cryst by ꝑ aulbe ꝑ whyte robe wher
with he was cladde/ & by the chasuble the robe of
purple & men say the pystle on the ryght hande/for
it is the token of the good lyfe the whiche ledeth vn
to the ryght hande of paradys/& men rede ꝑ gospell
on the lyfte hande/for by the lyft hande vnto vs is
sygnyfyed synne/for the gospell is the mooste strōge
& of mooste grete vertue / & therfore it is put on the
lyfte hande for to defende vs ayenst synne/for a mā
sholde euermore put the mooste strongest ayenst ꝑ par-
tye from whens cometh the strokes / & the ymages
well hydden in shewynge ꝑ god & the sayntes of pa
radys haue abhomynacyon of our synnes & to speke
well there ne is ceremonye but ꝑ it shewe vnto vs so
me grete mystere. ¶ Mayster how sholde a man cō-
fesse hym. My chylde ꝑ sholde fyrst examyn thy con
scyence in recordynge the places where ꝑ haste ben &
how thou there hast lyued/for there ne is thyng that
better dooth to thynke of synnes as to recorde the pla
ces where a man hath be/& in so doynge ꝑ sholde ex
amyn thy conscyence. Fyrst of thy fyue wyttes natu
ralles. That is to knowe of thyn eyen/of eeres/of
handes/of atouchynges/of the mouthe/of the nose
& of al thyn herte. Secondely also of the vij. mortal
synnes /& of theyr braunches the whiche ben. vij/ ꝑ
is to vnderstande/pryde/couetyse/enuye/yre/gloto-
ny lechery/& slouth. Thyrdely of ꝑ. xij. artycles of ꝑ
fayth ꝑ ben conteyned in the crede. Fourthly of the. x

Luc. Carius

cõmaundementes of the lawe the whiche our lorde
gaue vnto Moyses. Fyfthly of ỹ. vij werkes of mer-
cy yf ỹ accõplysshe them whan ỹ mayst well doo it.
Sextely of ỹ. vij. sacramentes of the holy chyrche yf
ỹ ne hast had in them perfyte beleue/ And leuẽthly
of the. vij. cardynall vertues/yf ỹ hath had them in
the & kepte as thou arte bounde to do. & that done ỹ
sholde go to confesse the w̃ grete humylyte and con-
trycyon & dyspleasaunt of thy synnes/ in hauynge
ferme purpose to cõmytte them noo more/for other-
wyse thou repentest the not. And whan thou shalte
be before thy confessoure in grete humylyte confesse
vnto hym all thy sỹnes entyerly/and clerely that he
vnderstande it in tellynge hym all the fourme & ma-
ner how & wherfore thou hast commytted theym/ &
also thou sholde tell the tyme & the place yf thou re-
membre it for yf thou synne the holy dayes/thou sỹ-
nest more greuously than on the werkynge dayes &
yf thou synne in place halowed thou synnest more
than in an other place/ & in confessynge the ỹ shol-
de holde the ordre of confessyon in tellynge by ordre
thy synnes as thou hast them recorded before to the
de that thou forgete not/and so thou sholde tell all
vnto thy confessoure / for yf thou leue one vnto thy
wyttynge for shame or otherwyse thy confessyon is
none/for it is not entyere/ Se also thou ne sholde de
parte thy confessyon in tellynge the one halfe vnto
one confessoure / and the other halfe vnto an other
confessoure/for also it is not entyer and hole/ and
it is nothynge worthe/but thou sholdest cõfesse and
shryue the entyerly vnto one confessoure of all ỹ/ ỹ
ỹ mayst remẽbre/ How be it yf after thy confessyon

thou remembrest some thynge thou mayst well con
fesse the vnto an other/but yet thou shalt do better
to retorne vnto the fyrst yf thou mayst. Also my chyl
de ỹ sholde confesse the circumstaunces of thy synes
in tellynge that ỹ whiche hath moeued the vnto syn
ne/the fourme & the maner that thou hast holden in
cõmyttynge thy synne/& the yll the whiche cometh
vnto an other & vnto thy selfe. Also ỹ sholdest con-
fesse the of yll examples that thou haste gyuen vnto
an other by thy synne and also thou shalte confesse
the of wyll & consentynge that ỹ hast had/& of the
payne that ỹ haste taken for to cõmytte it/for who
so consenteth to synne all onely yf it be mortall/ he
synneth mortally as wytnesseth the holy golpell.

Also my chylde ỹ shol
de tel ỹ dignite & proxi
myte of the persone vñ
whome thou hast com
mytted the synne as yf
the were a vyrgyn/ or
a relygyous woman/
or maryed or thy kyn
nel woman/or a comỹ
woman without na-
mynge her other wyse.
For in thy confessyon
thou sholdest not con-
fesse the of the sỹne of
an other ne dyffame
her/but thou sholde all onely tell her estate for to de-
clare the gretenes of thy synne/for of almoche as ỹ
persone is dygne in whome the synne is commytted

Luc. Carius

the begynnynge of the worlde w̄ al the deuyls. And
t is done oure lorde Jhesu cryste & all his holy aun-
gelles & archaūgels shall mounte w̄ the good in to
ꝑ glory eternall at paradys. And ꝑ curled so shal de-
cende in to hell w̄ all the deuylles from whens they
shall neuer come ne departe/ but shall be euermore
in payne/doloure/& heuynes in ꝑ fyre of hell perdu-
rably. ¶ Mayster whiche ben thole ꝑ shall be damp-
ned. My chylde ꝑ shall be the Jewes/& mysbeleuers
& the curled cryltyens that shall deye in mortal sy̅ne
without repentaunce. And men shall se clerely at ꝑ
daye of Jugement ꝑ conscyence the one of ꝑ other/
wherby euery man shall gyue Jugement of hy̅selfe
& in this maner shall be knowen all the good dedes
& the yll. For a man dyde neuer ony ylle ne sy̅ne be
it neuer so secrete/ but ꝑ than it shall be clerely seen
& shewed openly before god & before all the worlde.
¶ Mayster what ben ꝑ Joyes of paradys. My chyl-
de they ben so ryght grete ꝑ a man ne can tell them.
For the saued shall se god face to face & shal knowe
all thynges as the aungelles. The bodyes of the sa-
ued shall be clere and shynynge as the sonne / they
shall be incontynent where they wyl be as ꝑ thought
the whiche incontynent is borne thyder where it ly-
keth. They shall haue no shame to be all naked the
one afore ꝑ other for they shall be all cl̄ēled fro sy̅ne
& shall be so cōfermed in ꝑ grace & in ꝑ loue of our
lorde ꝑ they may neuer sy̅ne more ne haue ony cuyl
thought/ they shal ne haue hōger ne thyrst/ for they ne
ne shal be more subgectes to ꝑ influēces of ꝑ planet-
tes meanely ꝑ also maketh ꝑ degestyō vnto ꝑ body
humayne but shall be there aboue incorruptybles &

Cppetucles

and fedde of the grace of god/they canne not ceale to yelde graces & prayfynges vn to god of the grete mercy that he vnto thē hath done. And to fpeke fhortely the Joyes of paradys ben fo grete that there ne is entendement the whiche them can comprehende/ for yf all the goodes/ and all the Joyes and gladnelles the whiche ben/was/and fhall be in the worl were all to gyders ỳ fholde be nothynge vnto the cōparyfon of the leeft glory of paradys. For all the Joyes of this worlde ben tranfytorye/ and alfo palfeth as fmoke. But the Joyes of paradys ben perpetuelles and without ende.

Mayfter how many ordres of aungellesben in padys. My chyl de there be nyne The fyrft ordre is called the ordre of feraphȳs the whiche is ỳ moft hyghefl/ The feconde of the Cherubyns. The thyrde is of the thrones/ The fourthe of the puyflaunces The fyfth is of the pynces. The fyxte of the feygnourye: The feuenth of the

Lucretius

vertus. The eyght of the.ix.ordres as lordes aboue
theyr seruauntes archaungels. And the nynth of ꝑ
aungelles the whiche is moost lowe. and al the layn
ces holy men & women of paradys ben aboue them
¶ Mayster haue we euery of vs his good aũgell the
whiche kepeth vs: My chylde euery one hath his go
de aungell the whiche hym defendeth from the ylle
and styreth hym to do wele/and loo hadde our lorde
Jhesu cryste of good aungelles for to mynyster vnto
hym. And the Anthecryst shall haue one to kepe hym
from doynge of so moche yll as he may well. And
ꝑ aũgelles ben of ꝑ laste & moost lowe ordre, ꝑ is cal
led propely the ordre ot aũgelles as I haue now tol
de the. ¶ Mayster wherfore loseth ꝑ mone somtyme
his clerenesse. My chylde the mone hath none other
lyght but that/ꝑ the sonne vnto her gyueth/so it hap
peneth often that the erthe is founde bytwene ꝑ son
& and the mone in suche wyse that ꝑ sonne ne may
gyue her clerenes/and than she is all blacke/ for ꝑ
erthe shadoweth her But whan the erthe is not dy-
rectely betwene them/but some parte all onely than
is she clere in as moche as the sonne may se her / &
whan the erthe is nothynge betwene them than is
she clere/for there is nothynge bytwene theym. And
for that cause hath the mone euer the backe toward
de the sonne. ¶ Mayster what thynge is the bowe of
heuen the whiche we se in the ayre. My chylde they
ben the beames of the sonne the whiche medle them
in ꝑ mater of the mone ꝑ whiche is thycke ꝑ whiche
taketh foure coloures ꝑ whiche ben dyspoled to recey
ue many & dyuers coloures after ꝑ nature of herbes
& of ꝑ place where they growe. ¶ Mayster fro whēs

cometh the wyndes/thonders/frostes/snowes/rayn
nes/dewes/& suche semblable thynge. Wy chylde al
thele thynges cometh of some vapoures the whiche
aryseth frome the erthe in heyght by the vertue of ꝑ
sonne/of ꝑ whiche some ben drye/& the other moyst
& whan suche ꝑ whiche ben lyft vp tyll vnto ꝑ mea
ne regyon of ꝑ ayre ꝑ whiche is ryght colde they ben
made thycke & begyn to droppe/& frome thens co=
meth the rayne. And whan ꝑ colde is gretely destray
nynge aboue so they assemble & congeleth/& frome
thens cometh the hayle/ & whan thele droppes fal=
leth here alowe/& fyndeth this base region of ꝑ ayre
colde. as in wynter they also congele meanely ꝑ wy
de the whiche is colde & frome thens cometh ꝑ snow
wes/and this dewe is made of the selfe vapoures/ꝑ
whiche whan they dyscende vpon the erthe/& there
fyndeth colde they conuerte them in to water. But
whan thele vapoures ben drye & lyght they aryse vp
more hye vnto the thyrde regyon of the ayre the wh
che is hote/for it toucheth the regyon of the fyre in
suche wyse whan the vapoures drye ꝑ thele clerhes
calleth exalacyons passeth in the ayre & meteth the
one with ꝑ other/the moost strongest caseth ꝑ mo=
ste weyhest by the vertue of the sonne & of the mone/
& frome thens cometh the wyndes/& whan thele ex
alacyons passeth in mountynge by the meane regyo
on of ꝑ ayre the whiche is ryght colde they meddle
them wꝑ the cloude & closeth them wtin ꝑ colde: & the
hete of ꝑ sone fyreth brēnygely bytwene thele clou
des in suche wyse ꝑ thele exalacyons hote ꝑ ben en=
closed wtin ꝑ cloudes wyl go forth/but they ne may
for ꝑ cloude is colde & thycke ꝑ whiche holdeth the

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